the one whereof was passive matter, and the other active power, vigour, and virtue. To the latter Of which belongs both cogitation, and the power of moving matter, whether by express conscious-ness or no. Both which together may be called by one general name of life; so that they made these two general heads of being or entity, passive matter and bulk, and self-activity or life. The former of these was commonly called by the ancients the ro racr^ov, that which suffers and re-ceives^- -- and the latter the TO TTOIOW, the active principle^ — and the TO offlcv 77

/ainjme, that from whence motion springs. •— "' In rerum natura (saith Cicero[a] according to the general sense of the ancients) duo qu&renda sunt ; unum, quse raateria sit, ex qua quaequeres efficiatur ; alterum, quae res ^sit quae quicque efficiat :" There are two things to be inquired after in nature ; one, what is the matter out of which every thing is made; another, what is the active cause or efficient. — To the same purpose Seneca,** " Esse debet aliquid unde fiat, dernde & quo fiat ; hoc est causa, • iliud materia :" There must be something out of which a thing is made, and then something by which it is made; the latter is properly the cause, and the former the matter. — Which is to be understood of corporeal things and their differences, that there must be both matter, and an active power, for the production of them. And so also that of Aristotle,[0]

airiag fjLtag juev *oOev rriv dpyrrjv uvai <j>afJi£v*

[a] De Finibus bonorum et malorum, lib. i. cap. vL p. 2346. torn. -viiL oper.

[fa] Epistol. Ixv- lom. ii. O]>e.r. p. 160.

[c] Phjsicor. lib. ii, cap. iii, p. 463. torn. *i.* opcr.